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incarnation of a divine ideal. To some extent every such ideal is God manifest in flesh (p. 125).

The assertion is apparently made (p. 125) that there is no ground for the distinction of natural and revealed religion. This is misleading; for, properly understood, there is a clear-cut distinction between them.

Our author's treatment of miracles is obscure. He seems to be afraid to assert their essentially supernatural nature. If he means merely to adopt the position of Bushnell, he should have stated it more plainly. Besides this, he unfortunately minimizes their evidential value.

Dr. Terry, however, has written a book worthy of high praise in many respects. He has no sympathy with that subjectivism which regards Christianity merely as a kind of mystical life. He holds uncompromisingly the position that Christianity is a system of objective truths that must be vindicated. His statement of these truths (p. 45) is comprehensive and well-put. In the argument against pantheism he properly distinguishes between it and the doctrine of divine immanence that we all ought to hold. The position as to evolution and its compatibility with theism and Christianity is the one held by most apologists today. The author shows very wisely that it is not a matter of life and death to apologetics to defend the absolute inerrancy of the Scriptures. That the apologist must be prompt to recognize the good there may be in other religions is well brought out. The fact that Jesus Christ himself is the great and crowning apology of Christianity is rightly emphasized. Dr. Terry is a writer of irenic spirit and judicial poise. His style is, as a rule, perspicuous and popular.

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THE AMBASSADOR OF CHRIST. By JAMES CARDINAL GIBBONS, Archbishop of Baltimore. Baltimore, New York, London: John Murphy & Co., 1896.

THIS is a book of over four hundred pages, and contains thirty-one chapters. It has also an interesting preface, and a good index. It is an extended pastoral address to the priests of the Roman Catholic church in the United States. The author writes as though the priests were immediately before him. He directly addresses them. In scores

of passages he uses the second person. He discusses the divine call to the priesthood, the education of priests, their manifold duties to themselves, to their superiors, to the laity in the church, and to the unbelieving world without the pale of the church. He seems to overlook nothing in character or conduct. Among the topics on which he expatiates are obedience to teachers, truth and sincerity, self-respect, charity, politeness, chastity, and humility.

He insists that priests should be men of learning; that throughout all their lives they should be diligent students, and that their chief study should be the Bible. He contends that the foremost duty of the priest is to preach and explain the Scriptures to the people, and that if he neglects to do this the people will spiritually famish. He must also care for the children with tender solicitude. They should be catechised and instructed in the Sunday school, but he says nothing to indicate that the children in the Sunday school should be instructed in the Bible. Apparently they are to be given by lay teachers another dose of catechism. Parochial schools he regards as a necessity, since all religious instruction is excluded from the public schools; but he warmly commends teaching in the parochial schools all those facts in our national history which will kindle and keep alive in the hearts of the children and youth the fires of patriotism. He points out with great particularity the means and methods of propagating Roman Catholicism, emphatically commends congregational singing, and urges upon the priesthood the faithful performance of all pastoral duties.

He writes in a liberal spirit. He speaks of Protestants as our "separated brethren." He eulogizes religious liberty. He utters no bitter words against anybody. Again and again he gives expression to glowing patriotic sentiment. He quotes freely from both Protestant and Roman Catholic authors. If the word pastors or elders should displace the word priests, considerable portions of this book would be a timely treatise for our Protestant ministry.

To be sure, we find in the volume the frank, decisive utterance of Roman Catholic doctrine. The archbishop believes in sacramentarianism and transubstantiation with all his heart. In his view the priest "offers the spotless Lamb in God's holy temple." "He holds in his hands, and partakes of, the same flesh that was born of the Virgin Mary." "The lips . . . that are daily purpled with the blood of the Lamb should never be defiled by indecorous language." The priest "becomes the spiritual father of his flock, whom he has brought forth to a new life in the regenerating waters of baptism." He has the power

of "pardoning sin in the tribunal of penance." All this we believe to be unscriptural, and delusive, destructive error. But our author is a Roman Catholic from conviction. Such utterances are, therefore, to be expected from him. Still, from his point of view, he has written, not a great, but a good and useful book, and we are glad to place it on our shelves among the books written by Protestants on pastoral theology, grateful that these silent, peaceful volumes agree in so many vital points.

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THE CURE OF SOULS. Lyman Beecher's Lectures on Preaching, at Yale University, 1896. By JOHN WATSON, M.A., D.D. New York: Dodd, Mead & Co., 1896. \$1.50.

A FAR cry it is from the day when preachers denounced the novel to the day when Ian MacLaren crosses the ocean to instruct the American students in the art of preaching! Among all the preachers who have visited Yale to extend the ever-lengthening chain of "Lectures on Preaching" none has had a warmer reception or produced a more delightful book than Dr. Watson. *The Cure of Souls* is a fine blending of sound Scotch sense with prophetic fervor, and is lighted up on every page by flashes of quaint humor, which vividly remind us of *Drumtochty* and *His Mother's Sermon*. These lectures make no pretense of greatness. They are simple, masculine, pithy, and extremely suggestive. They show us the interior of the workshop of a master workman—although he vigorously protests that "there is some difference in principle between the construction of a table and a sermon." The first lecture on "The Genesis of a Sermon" is of value to every literary worker, and its analysis of mental production into Selection, Separation, Illumination, Meditation, and Elaboration will repay study. Then follow chapters which in a charmingly informal way lead us in and out through all the public and private life of the modern prophet. While the general positions are hardly novel, the sudden sallies, glimpses, side-lights make the book fairly fascinating. The genuine sincerity and somewhat archaic expression remind us of Baxter and George Herbert; while the discussions on "artistic repletion," "sane mysticism," on "weaning an idea from its relatives," on "sermons by machinery," etc., show a mind distinctly and alertly modern. The whole book exhibits the